THE DEMONSTRATOR.

A WEEKLY PERIODICAL OF FACT, THOUGHT AND COMMENT.

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RETRIBUTION.

Tis as truth as old as the soul of things—
Whatever ye sow ye reap.
Tis the cosmic law that forever springs
From the unimagined deep.
'Tis shown in the manifold sorrowings
Of the race; in remorse with its secret stings;
That he who grief to his brother brings
In his turn some day shall weep.

To the man who hears his victim's cries
And hardens his heart at the sound,
At last a Nemesis dread shall rise
From out of the void profound.
Who sows in selfishness, greed and hate
Shall gain his deserts in the years that wait,
For the slow and remorseless wheel of Fate
Forever turns 'round and 'round.

If ye give out of mercy and love and light,
The same shall return to you;
For the standards of right are infinite
And the scales of the gods are true.
By its good or evil each life is weighed;
In motives and deeds is its record made;
In the coin ye pay ye shall be repaid,
When your wages at last fall due.

—J. A. Edgerton.

CATHOLICISM AND SOCIALISM.

I do think Denver is blessed with a great number of intellectual asses in the shape of parsons.

One of them recently exhorted against Socialism, because we have been having first a tremendous strike, and second, a week of Socialistic propaganda, due to the Western Federation of Miners and the American Labor Unions conventions. Bishop Matz delivered a sermon, and denounced strikes and Socialism as only a Catholic can. He said in part:

"The Catholic church has ever been labor's stanchest friend. When she freed them from the bondage of slavery, she devoted herself heart and soul to educating them. She it was who created the ancient guilds to protect labor from the ruinous power of competition and the oppression of the usurer. These are facts that cannot be contested."

Again, in speaking of unionism, he says:

"President Moyer in his address advises the reaffirmation of the doctrine of Socialism as the most efficacious method for the working classes to get the full profits of their toil. The moment this advice is acted upon and incorporated in the program of a society or union as a doctrine to be professed by its members and put into practice, no matter by what means, this society stands condemned by the Catholic church."

Again he says, and he ought to know:

"If the fear of God possessed our hearts and Christian charity formed our rule of life, there would be no need of any such associations."

In the language of Chimmie Fadden I say, "Hully Gee, but he's a wise guy." I wonder if it is lack of fear or faith that makes even a lot of good Catholics labor for a mere existence.

Way down in the coal mines of Southern Colorado we have five Catholics to every Protestant, and they earn about $1.25 a day, eight months in the year, and buy all the necessities from the company stores. Some of them told me that they hadn't seen a big silver dollar of their own for years. And yet I used to see them file by early Sunday morning, while I was still in bed, and pay homage to the "stanch friend of labor;" and I think they had fear of God fed 'em about as a doctor summoned to a friend of mine fed him, "dose, wineglass before each meal and once between meals." Incidentally we buried this dosed man soon after the dosing began.

That's about how the church feeds her subjects—with fear and humility. If we could only blast that trait of fear of anything from the minds of every human being, maybe we wouldn't be kneeling forever.

A Catholic priest, well fed and wined and clothed knows a lot about the pangs of hunger and cold—asses, well yes—a whole army of 'em, is the make-up of the inhuman Catholic church.

B. F. B.

THE DECENT TRAMP.

A prominent churchman of Hartford, Conn., is beginning to wonder if Hartford is not entertaining a hobo statesman unawares.

Hoboes, as hoboes, are common [illegible] on a dead level, so to speak, with the same thoughts, the same thirst, and the very same old tired feeling. But there is one hobo, at least, who knows human nature, and he is here in Hartford, or he was here in Hartford last Sunday morning. He met the amiable citizen on his way to church and struck him for the price of a beef stew.

"I am not averse to helping a worthy man a little," declared the churchgoing citizen, "but I want you to understand that I believe there is no excuse for your being out here hungry. You go to work, and then you won't have to ask assistance from anybody. If you want to live in this world and be happy, go to work."

"That sounds good," commented the tramp. "I've heard it a thousand times. I've heard the virtue of work extolled as though it were the source of all happiness. I'll tell you frankly, sir, hungry as I am, that I don't believe a word of what you say. I don't believe in work as a source of happiness. It isn't so long ago that our ancestors regarded laziness as an attribute of nobility. I may be prejudiced in favor of the antique opinion, but I don't believe in work."

"Yes, and you can sleep in the police station if you can't get a better place," added the churchgoer, derisively.

"That's the way with you fortunate citizens," declared Wise Willie. "You won't think rightly concerning tramps. You never realise that we are, as a rule, the victims of a social system devised in the interest of the rich and the well to do. Talk about work being a virtue. We die, or become tramps, which is about the same thing, from the everlasting monotony of work. There's a social collapse behind every decent tramp on the road."

"What do you mean by a decent tramp?"

"A tramp that is not a criminal. I mean the man who has started out in life supporting a little family by, say, filing a piece of iron in a factory. Filing day in, filing day out. Stop and think. Did the fatal monotony of that ceaseless filing ever occur to you? The man flies till sickness, debt, and perhaps death, invade his household. By and by his mind reacts, and he says: 'Work's no good. It doesn't support me. I hate it. I won't work any more.' Then he loafs around awhile, and gradually becomes a tramp. How do I know? Just as I know I am alive this minute. By experience. I've been a tramp ten years. I've walked with them, ridden with them, bunked with them as one of the bunch. Talk about work. Half the work done in this world is a damage to it. Making booze, making guns, making tobacco, making opium, and making other things that are useless or destructive, or both.

"Boss, did it ever occur to you that the tramp is the man who finds out how little the real necessities of life are? I can live on 15 cents a day, and don't believe I have as much cold and sore throat as you do. Why? Because I'm long on fresh air and always a little shy on grub. What I lack in grub I make up in fresh air, and a man needs the air most. I beg a little—not much. I consider that about as reputable as the protective tariff, and really a good deal the same kind of a thing. Everything is relative. The man who needs the least is the richest, and on the whole I am better off than I was when I was consuming iron filings ten hours a day six days in the week, and by way of recreation getting moderately drunk on Saturday night."

He got the 15 cents.—New York Evening Telegram of March 11.

ANARCHY MISREPRESENTED.

The following editorial item is quoted from the June number of "Our Dumb Animals":

"Our United States Standing Army.

"As we have said many times, whenever our Christian churches undertake to do their full duty to God and man in the prevention of war, through sermons in all their pulpits, prayers in all the churches, great union prayer meetings of all the Protestant churches in every city and town, petitions signed by Protestant and Catholic clergy and church members for settlement by arbitration; whenever Christian churches undertake to do their duty in this respect, there will be no more wars between Christian nations. But with the vast multitudes of ignorant immigrants from the poorer classes of Europe now pouring into our country there must be for many years the necessity of a standing army to aid the police in the protection of property and life. So long as this is true it is, and will be, of the utmost importance that this army should be composed of men well paid, well treated, and properly educated to the importance, for the poor as well as the rich, that public order be maintained, the laws enforced, and Anarchy promptly suppressed.

"Geo. T. Angell."

It is not pleasant to criticise the words of a man who has done so much good in the world as Mr. Angell has, but when he misrepresents Anarchy in this fashion it becomes necessary.

Mr. Angell claims to believe that a standing army must be maintained for a long time yet, to aid the police in protecting property and life from the assaults of "ignorant immigrants," but who, pray, is to protect us from the attacks of the Morgans and the Rockefellers, who, under the guise of law, are stealing everything on the face of the globe. It isn't the "ignorant immigrants," Mr. Angell, that we need stand in fear of, but it is these modern pirates who are scouring land and sea under a commission from the Almighty (so Baer claims) who now need our closest attention.

John Swinton used to tell us that the shadow of the coming billionaire was over the land; now, however, the billionaire is an actual fact in the person of John D. Rockefeller, who has told his Sunday-school class that "God gave me my money."

No wonder John worships his God!

It is this man and his allies who want a standing army to help them retain their stolen millions.

But why does Mr. Angell want "Anarchy promptly suppressed?"

[illegible] at the present time) he often quotes Emerson; can it be possible he doesn't yet know that Emerson taught Anarchism in all his writings?

In these days when plutocracy and mobocracy vie with each other in committing the most fiendish crimes, how pleasant it is to read what Emerson said about Massachusetts in her "heroic" days—the period in our history when the English rule had been broken, but the new government had not been organized.

Emerson declared that Massachusetts was anarchistic then and that "every man stood on his own feet, was his own governor, and there was no breach of the peace from Cape Cod to Mt. Hoosac."

In conclusion, I would urge Mr. Angell to study Emerson a little closer than he appears to have done, then he will probably see that the man who gives his time and talents to maintain a standing army to suppress Anarchy is not a friend to humanity.

J. T. Small.

Roosevelt's ideal citizen has been found; he is a workman in Waukegan who was forced to abandon his family of fourteen to keep them from starving, for in the absence of the "head of the house" the county would feed them. Upon being interviewed, the man stated that he could not command wages above $1.50 a day. Theodore should now remove his hat in sign of honor, and then give his ideal citizen a fat job in the government service, for of such is the kingdom of rabbits.—Ex.

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DEMONSTRATIVE.

"No laws should be passed inconsistent with the will of God, as revealed in the Bible."—Social Justice.

Let us hope that Socialists of this type will never attain the power they covet. A Socialist theocracy, gravely carrying out the pretended will of God, would be the most horrible tyranny the world has ever seen. This Canadian fossil belongs to the period of Cotton Mather. He has made a great mistake in allowing himself to be born so late. How he would have delighted in carrying fagots to burn heretics at the stake! What a capital witch hunter he would have made! How he would have shone in the role of tithing man! But it is difficult to see what he is doing in the Socialist movement, unless with the express purpose of bringing that movement into contempt. He should follow the example of David Goldstein and Martha Moore Avery, and carry his religion, along with which we will feel much more appreciation. His talents are wasted among people with brains enough to do their own thinking.

The Tacoma Ledger is the last paper in which one would expect to find endorsement of the Anarchist doctrine. For that reason, the following editorial is worth quoting in full:

"All the laws do not express public opinion, but the law that is enforced does express this. Without the sustaining power of public opinion the statute is a dead and useless thing. Occasionally this is illustrated in some little circumstance of court procedure, although the illustration might not appear to the casual observer. A recent example may be noted. Two brothers were under arrest in this town charged with being fugitives from justice. Their offense had been that one of them in Oregon had married a girl only 15 years old, and had taken this course without the consent of the parents. The other had connived at the plan, and somewhere there had to be a false oath taken as to the age of the girl.

"The circumstances were exceptional. The boys were of good family and in good circumstances. The girl was of physical maturity, and had with the consent of her mother entered upon the engagement. The only objection was on the part of the father of the girl, with whom she had not been happy and whose purpose in interfering seemed to have been wholly selfish. Sympathy was wholly on the side of the young people. An officer came from Oregon with requisition papers, but had to go back without any prisoners, and was frank in saying that he was glad of this. The name of the girl's mother was necessary to make the papers legal and the mother would not sign. Now the governor of Oregon has withdrawn the request for extradition, the boys have been released, and the honeymoon is being passed with no fear that there will be any to molest. Yet clearly there had been a violation of the law. There seems to be no doubt that the father stated correctly the age of the daughter. Nevertheless, the staid and formal executives of two states winked at the truth, the courts winked, the sheriffs winked; in fact everybody who had any knowledge of the matter winked. In this particular instance the law was annulled; there was no sentiment behind it. As they might say in a deliberative body, 'The action was taken under suspension of the rules.'"

The editor of the Ledger is to be congratulated on having learned something. This is almost precisely the Anarchist position. The way to social progress lies through education, not through fighting or law making. When men think and will rightly, they will find a way to express their thoughts and wills. The Ledger has grossly slandered Anarchists in the past, but is now welcome as a tardy penitent.

The Flaming Sword, organ of the freakish religion known as Koreshanity, continues to furnish amusement by its prepoeterous claims and dogmatic assertions. Just for fun let us glance at the three following editorial paragraphs, which appear consecutively in a single issue:

"The editor of a prominent phrenological journal writes: 'I should miss your Sword if you withdrew that from your list of exchanges; so please keep it aloft and gleaming like highly polished steel. It is bright, sharp, incisive, and highly tempered. I admire its quality, and am surprised at its tenacity and strength.' The Flaming Sword is read and appreciated by many editors. The patience and enthusiasm, the untiring zeal and determination, the tenacity and strength manifest in our work, are all born of love for the enlightenment and salvation of humanity. Earnest workers always welcome words of encouragement."

"The Agnostic would substitute nature for God and abolish the latter word. Worship of God is objected to because of alleged cruelty during the time of his relation to the Jews, and because he permits the wicked to prosper while many are made to suffer through needless visitation of numerous cataclysms. Shall we not, then, object to the worship of nature on the same ground? If nature be substited for God, let nature assume responsibility for the things with which the almighty is charged!"

"Hair signifies the ultimates of life. When Jesus declared that 'the hairs of your head are numbered,' he meant that the ultimate of the head of the Christian dispensation constituted a definite number—the 144,000 sons of God. That number is definite because it is the rounded and completed unfoldment of life in ultimates. The average number of hairs on the human head corresponds to the number of the sons of God."

The first is a shining example of Koreshan modesty. It reads very much like a patent medicine advertisement. "How fast we are pulling the coach along," said the fly on the wheel. He must have been a Koreshan.

The second parsgraph is sheer nonsense. "Worship of nature" is an absurdity. The Agnostic recognizes and studies natural processes; but he does not "worship," nor whine against the inevitable.

The third paragraph is quoted as a sample of Koreshan exegesis. It is just such stuff as this that the dupes of Koresh are constantly fed on. Comment is superfluous.

A favorite trick of employers whose men are on a strike is to import scabs under false pretenses. Men are brought from a long distance by lying advertisements and letters, and do not dream that they are wanted to break a strike, until they have actually reached the scene of action. When they discover the deception, they are often prevented by force from departing; and the officers of the law, always against the workingman, wink at the outrage. In the late Omaha strike, the chief of police went further, and actually compelled men to work as scabs, by locking up as vagrants all who refused. This is what they call "protecting non-union men in their right to work." Could hypocrisy and outrage go much further?

Rev. A. H. Barnhisel, of Tacoma, in a recent sermon, speaks of a young man who had committed almost every sin against his fellows, but praises him because "in all his sin he had kept his faith." According to this reverend gentleman, a wicked Christian is better than an upright unbeliever. This is the doctrine which has filled the world with hypocrisy, and made religion a cloak for every conceivable crime.

JAMES F. MORTON, JR.

LITERATURE.

[Under this head, it is proposed to comment on our exchanges and on current literature of a thought provoking tendency. Books and pamphlets sent me will be impartially reviewed.]

All of Victor Hugo's works are of special interest and value to workers for human progress. One of the most intense in its appeal to human sympathy is "By Order of the King," otherwise known as "The Man Who Laughs." It is terrible in its irony, and convincing in its vivid portraiture. Vested privileges and human rights are here brought into the sharpest contrast, and confront each other directly. "Humanity exists," is the message that Gymplaine brings to the assembled lords; and the message is received with a scoff. Blind privilege can never see beyond the immediate present, and is ever prone to fancy itself secure in its position. But an unerring Nemesis is on the road, and steadily drawing nearer. Hugo sees with a remarkable vision, and imparts some of his prophetic insight to us as we read. His novels are also irresistible in their power over the reader. Terrible as they are in their dramatic intensity, it is well nigh impossible to lay one down until the last line has been reached. "The Man Who Laughs" is a powerful type of the downtrodden masses; and the book is one which no reader can afford to skip.

Labor papers in this country might well pattern after The Tocsin, of Melbourne, Australia. It takes a broad view, and keeps up with the times. Its unflinching vigor in behalf of the cause of the workers is making it a power dreaded by the pets of privilege. It is always to be found on the side of fair play and justice to all.

JAMES F. MORTON, JR.

They who voluntarily put power into the hands of a tyrant or an enemy must not wonder if it be at last turned against themselves.—Æsop.

The poor man who steals a loaf of bread for his hungry family is a common thief. The rich woman who steal goods in a department store is only a kleptomaniac.—Social Justice.

THE PRICE OF A SOUL.

Three times the mystic words were spoken. Three times a trembling finger traced cabalistic signs in the air. A brief pause—then a blinding flash—and the evil one appeared.

The man started back in terror from the frightful apparition, but it was too late now to withdraw.

"What would you?" said the evil one.

"Are you the—the—"

"The Devil? Yes, of course! Do I have to be identified? What do you want of me?"

"I thought, maybe—that is—do you buy—I want to sell my soul."

"Your what?"

"My soul."

"Your soul, eh? H'm! How much do you want for it?"

"I hadn't thought of any particular sum. Your usual price would be quite satisfactory, I think."

"And what is your idea of my usual price?"

"Why, unlimited wealth and power for a term of years, say forty or fifty, you to have my soul at the end of that time."

"Very reasonable, I'm sure. By the way, are you sure you can deliver the goods?"

"I don't understand."

"Are you quite sure you have a soul?"

"Why, yes, I suppose so. All people have souls, haven't they?"

"Admitting, for the sake of argument, that there is a soul in your carcass, are you sure it is yours?"

"That's a strange question. Whose else could it be?"

"Mine, for example."

"Yours?"

"Yes, mine. As a matter of fact, it is mine, and has been for a long time. Do you happen to remember a little business transaction of ten years ago, whereby you robbed your brother's widow of her fortune?"

"It isn't true. It was perfectly legal."

"Of course! Most successful robberies are. But you remember it, I see. By that transaction you sold your soul to me. The price was the widow's fortune."

"But there was no bargain. I had no dealing with you. I didn't know I was selling my soul."

"Of course not. Neither did the widow know she was signing away her property. But it was legal—perfectly legal."

"But I didn't even get the property. That scoundrel of a lawyer stole it from me."

"Yes, I know. I got his soul also, and for the same price."

"Then you are a swindler."

"You fail to do me justice. I am the Prince of Swindlers and you are one of my faithful subjects. At one time I was almost proud of you, but when you let that lawyer beat you I knew you were merely an ordinary cheap swindler, after all. In fact, I'm rather sorry I bought your soul. If it wasn't for the principle of the thing I'd give it back. However, I hope I shall not have to call for it for some time yet, so don't worry. Good day!—Isaac Anderson, in Puck.

The dome of the national capitol is receiving 1,000 gallons of white paint. A little later the postoffice department will receive 1,000 barrels of whitewash.—Atlanta Constitution.

WORTH REPEATING.

Ignorance is less distant from truth than prejudice.—Diderot.

It is difficult to free fools from the chains they revere.—Voltaire.

When I die I wish but two words written on my tombstone—"Infidel"—"Traitor." Infidel to a church that can be at peace in the presence of sin; traitor to a government that is a magnificent conspiracy against justice.—Wendell Phillips.

There is but one protection against the tyranny of any class, and that is to give that class very little power. Whatever the pretensions of any body of men may be, however smooth their language, and however plausible their claims, they are sure to abuse power if much of it is conferred on them. The entire history of the world offers no instance to the contrary.—Buckle's History of Civilization.

Politicians are talking now as if to marines. They say the trouble with the postoffice is, it is used to pay political debts with. Just as if it wasn't always so. If it weren't for the postoffices half the excitement of the United States elections would be removed. It's the would-be postmaster that works up the campaign. Petroleum V. Nasby understood it in '61, and so secured a comfortable berth at the Confedrit X Roads. At this time I am wondering if Nasby, who was a philosohher, as well as humorist, knew what a hole in government his philosophy made.—Rockland (Mass.) Independent.

Can we possibly suppose if government had originated in a right principle, and had not an interest in pursuing a wrong one, that the world could have been in the wretched and quarrelsome condition we have seen it? What inducement has the farmer, while following the plow, to lay aside his peaceful pursuits and go to war with the farmer of another country? Or what inducement has the manufacturer? What is dominion to them, or to any class of men in a nation? Does it add an acre to any man's estate, or raise its value? Are not conquest and defeat each of the same price, and taxes the never-failing consequence? Though this reasoning may be good to a nation, it is not so to a government. War is the faro table of governments, and nations the dupes of the game.—Paine.

COMMON SENSE.

One of the most serious hindrances to real progress among the advanced peoples of the world at the present time is the prevalent indisposition of intelligent men and women to live and act up to their convictions. If civilized man could only be induced to apply the knowledge now possessed by him, most of the evils that oppress society and hamper and retard its improvement would rapidly disappear. Man is so constituted that, when he comes to know what is right, he is generally inclined to try to conform his action to his knowledge and conviction. It is because he is so constituted that human progress is possible.

The highest encomium we can bestow upon anyone is to say of him that he has done the best he knew how to do, and we palliate a person's follies and shortcomings by saying that he did not know any better. St. Paul tells us "the times of ignorance therefore God overlooked." Human lawmakers are less indulgent, for they have established the maxim that "ignorance of the law excuses no one."

But whatever extenuation may be justly given to faults due to ignorance, there can be no apology accorded to the errors of those who sin against light and knowledge. No condemnation is too severe for the conduct of a person who willfully upholds that which he knows to be wrong. Yet there never was a time in the history of the race when so large a number of intelligent, informed persons were guilty of that conduct as there are today in the most enlightened countries of the world. This is due to the unprecedentedly rapid increase in general knowledge among people maintaining institutions based upon wrong and injustice. An able writer and profound observer has recently said: "The fact seems to be that the tendency of modern conditions, coupled with modern intellectual progress, is to sear conscience and beget insincerity." Henry George in the peroration of his first single tax address, delivered in this city a quarter of a century ago, said: "You cannot go on educating boys and girls in your public schools, and then denying them the chance to earn an honest living." Few of his hearers then realized the full significance of these words of profound wisdom, but the events of the last few years made them clear to thoughtful observers.

Civilized men cannot disseminate knowledge widely and freely, and at the same time deny to the masses to whom that knowledge is given, the natural opportunities which the creator has provided for the equal use of all. The attempt can only result in moral decadence and in the development of insincerity and hypocrisy. The establishment of universities and the founding of libraries for the dissemination of knowledge by our privileged order must, in the nature of things, affect injuriously the morals and character of our people.

It is an abuse of the word to call such acts philanthropic. The only true philanthropy is that which earnestly and intelligently seeks to conform our institutions to the demands of justice and righteousness and to bring them into harmony with our increased knowledge. Patrick Edward Dove declared the relation between knowledge and freedom to be that of cause and effect. And he says: "Man may make his election of the cause, but God has determined the character of the consequent." If that be true, then all the efforts of even multimillionaires to divorce knowledge from freedom must eventually come to naught. In the meantime, however, it must be evident to all unprejudiced observers that those efforts are producing serious and widespread moral injury. The most urgent need of the time, while present conditions last, is the courage to live up to our convictions grounded on the knowledge that we possess.—Joseph Leggett, in San Francisco Star.

Right conditions will not call for personal sacrifice.—Verity.

LOWERING BIRTH RATE.

Scientists are inquiring "why is it that educated and upper class people hardly reproduce themselves and that with the advance of civilization the birth rate lowers?"

The pioneer and the peasant each have a large family.

President Eliot of Harvard finds that the graduates of that institution are hardly reproducing themselves. What is the trouble? The college graduate; the man reared in environments of education and refinement marries a lady reared like himself. From childhood she has been crowded in her studies at school, and no sooner is that done than society demands that she be painfully dressed up all day and half the night.

The pioneer woman who rears a large family went to school a few months or years and took it easy. Society could not get hold of her except rarely, and as a girl she had plenty of sleep and very little anxiety, consequently she got an all-round growth. Married at 17 to 20 she began to live in a two or three-room house, where she could take life pretty easy and not be obliged to keep "fixed up" all day to receive and be received and sit up to 12 o'clock to entertain. To feed the chickens and the "old man," make butter and keep the wagon load of things within the house in order was just exercise enough, and if she felt tired she could lie down for an hour or more in the middle of the day. In the evening they went to bed at 8:30. It saved coal oil and wood, and thus this young woman got sleep enough while life was a bit monotonous. Naturally, to break this monotony, a baby was most welcome.

As a rule, the less furniture people possess the larger is apt to be the family. When living becomes complex people have no time to raise babies unless they go into it as a specialty. The society woman is generally a tired woman. She does not get enough sleep, and her clothing is burdensome and constraining. The word "tired" is very far reaching; it will include many varieties of illness and indicates much hygienic error. Start them even, and other things being equal, a tired woman cannot have children as rapidly as a well-rested woman. Anybody can see this. Thus all that is the matter with the modern society woman is that she is tired; rather than have a child she may even go so far as to plot against the lives that were to be.

The wants of the modern woman have been multiplied until the hours of wakefullness are not sufficient to attend to all of them so hours belonging to rest and sleep are stolen and then nature tries to balance the loss by discounting the reproductive function.

It is mainly the mothers of the race that are burdened with the coming generation and if forced processes of education and social stimuli sap their reserve of vitality then the birth rate will fall accordingly. It is not the action but the friction that wears the machinery. The writer would not condemn education for women neither refinement, art nor elegance but he will call to mind the proverb, "Be temperate in all things."—C. E. Boynton, M. D., in The Clinic.

How much happier we would be if we but lived in the present.

RELATION OF THE SEXES.

From the most infinitesimal plant to the elephant, and from the amoeba to the angel life is one long unbroken line of birth successions. Sex bears its constant relation to the never ceasing stream of life. The union of the sexes must occur in order to produce and continue life. Sex having placed its impress upon every living creature it is but proper that man, the highest product of sex should study its laws. When one is planning to take part in the most important act of life, that of causing another created personality to come into existence, a thorough knowledge of sexual laws should be obtained. No good thing comes through ignorance. Knowledge should precede action. Know, then do.

The leading thinkers of today are ready to clasp hands with us in our efforts to improve the race through accurate knowledge of sexual laws. Says Dr. Paul Edwards in an article, "Help the Unborn:" "We must fix our desires on the kind of creature desired long before conception occurs." This brings into view all the infinite possibilities of prenatal influence. We plan for everything else in life from planting potatoes to building a nation and yet ninety nine out of each one hundred children are accidents.

Dr. Edwards says, "long before conception we have been shaping the destiny of our coming child, if we have been alert and thoughtful." And how about it if we have not thought? Has not our very absence of thought, of careful planning and thorough preparation something to do with much of the indecision, timidity and carelessness of our children?

Will you have honesty, truthfulness, courage and high endeavor as characteristics of your offspring? Then plan for these attributes with the same care that the florist plans to improve his flowers in size and beauty. The mothers of today have in their keeping the future of tomorrow. Study the laws of reproduction. Do your best to improve the race. Desire is the real creative power. Be content with nothing less than children "well-born." Such indeed, like the Roman matron, will be your jewels.—The Clinic.

ARROWS OF WIT.

Some time after the new chaplain in a lunatic asylum had entered upon his duties one of the inmates came up to him and said: "I like you better than the other one." "Why?" "Because you are more like us," answered the lunatic.—Tit-Bits.

A New Yorker, who was addicted to sleep walking, woke one night to find himself in the grasp of the zealous officer. "Hold on!" cried the man, "you mustn't arrest me. I'm a somnambulist." "I don't care a cuss what your religion is; you can't walk the streets in your nightshirt!"—Ex.

"Rather absentminded, isn't he?"

"Extremely so. Why, the other night when he got home he knew there was something he wanted to do, but he couldn't remember what it was until he had sit up over an hour trying to think."

"And did he finally remember it?"

"Yes; he discovered that he wanted to go to bed early."—Ex.

Sidney: When I owe a man $5 I pay it as fast as I can.

Rodney: That's kind.

Sidney: Yes; he might owe $5—to some man who owes me $5.—Detroit Free Press.

HOME NEWS.

Charles Penhallow has gone into town to work for awhile.

Two nice new rowboats were launched here during the past week.

Edward Briesen, wife and family spent a few days with us last week.

Some of our ball players went over to Long Branch on the 4th, and got beat.

George Smith paid us a visit last Sunday. He is going to Delano Beach for the summer.

After an absence of a year or more, Norman Mueller has come home for a little recreation.

Macie Verity, who has been working in town for the past three months, returned home last Sunday.

Jens Ludholm swooped down upon us last Sunday, but he couldn't stay. Some day he intends paying us another of his old-time visits.

Oscar Engvall and Julius Erickson came out from Tacoma and spent a few days with us last week. They have both selected lots here.

Richard Gentis, who has been with us for some months, left last Sunday. We hope his affairs will so arrange themselves that he will be able to come again.

The "glorious fourth" happened on our regular night for a dance, and we had an exceptionally good one; otherwise the "glorious" was just a plain, common day here.

There will be a special meeting of the Mutual Home Association at the hall this (Wednesday) evening. Our land is nearly all disposed of, and there is a plan whereby we can get eighty acres more.

Charles Penhallow opened our last Sunday evening meeting by reading a commentary paper on one of our recent lectures. Then, in some way, we got tangled up in an interesting discussion on the relativity of education to the reform movement. We also took a fall or two out of the money question.

MISUSE OF A SCANDAL.

The postoffice frauds are seized upon by the opponents of the government ownership of public utilities as a crushing blow to those who contend for the public ownership principle.

That postal employes have robbed the department is no more an indictment of the virtue of having the government control the mails than the circumstance of a clerk in Russell Sage's office effecting an embezzlement would prove that the aged gatherer of millions was unfit to conduct his business.

Only the other day we had a financier of standing on the witness stand in the Metropolitan Railway suit who testified that a stub in his checkbook represented $150,000 blackmail paid, and he added that all big corporations suffered similarly.

Yet nobody questions the ability of Promoter Flynn or of the Interurban or the Metropolitan Railway companies to conduct their business.

The biggest banks in the country have been looted either by officers, employes or outsiders, but it has never occurred to anybody to find in that an argument against the private ownership of banks.

That the postoffice frauds prove the fallacy of the government's possession of the mail business is as absurd as the hypothetical deductions from these other instances of fraud.

Though there has been carelessness of postmasters-general and extravagance, incompetence, crookedness and looting in the department, the citizen has been able to send a letter with reasonable dispatch and safety from New York to San Francisco for two cents—because of the government ownership of the mail facilities.

It costs at least as much to carry a letter as to send a telegram, but while two cents will carry the one the sender is taxed a dollar for the other.

Here is the cry of one of those who hail the corruption of General Payne's department as proof of the failure of the national system:

"Let all unprejudiced Americans study the incompetence and corruption revealed in the postoffice department—the very pride and delight hitherto of those who have argued for municipal and national ownership—and then ask themselves if it is not their bounden duty to oppose sinking further into that slough."

It would be hard to conceive a more ridiculous argument. The postoffice frauds prove, if they prove anything, that despite the unfitness of the men who just now happen, by grace of political expediency, to have the direction of postoffice affairs, the government control of the mails is a blessing to this country, the absence of which would be utterly destructive.

There have been war department frauds and navy frauds—would anybody consider these a reason for giving the national defences into private hands?

There are undoubtedly arguments against the nationalization of certain enterprises and utilities, but the fact that dishonest or incompetent men may get into the government's employ is not among them.

The question will have to be debated on other grounds.—New York American

ITEMS OF INTEREST.

One thousand acres of land in Australia have been bequeathed to the Salvation army.

A German scientist who has spent eight years in Patagonia says that Patagonians will soon be extinct.

The pope is the head of over 250,000,000 human beings, or nearly one-seventh of the population of the globe.

Providence, R. I., labor unions plan to raise $20,000 before January 1, 1905, with which to build a labor temple.

A scheme for the establishment of a permanent wireless service between Sweden and Germany is near realization.

The largest living thing on earth is the new-found redwood tree in California, which is 350 feet high and 156 feet in circumference.

The Socialists of Denmark gained two seats in the parliament at the recent election. The minister of finance lost his seat to a Socialist.

The Western Federation of Miners is one of the richest labor organizations in the world. It has 75,000 members and $3,000,000 in its treasury.

Governor Bates, of Massachusetts, has vetoed "an act to constitute eight hours a maximum day's work for public employes in cities and towns of the state."

The Socialists of Stockholm, Sweden, have elected their first member of the city council in the person of Comrade Bloomberg, president of Machinist's Union.

The Social Democratic Party of Germany has just returned eighty members to the national parliament, or reichstag. This is an increase of more than twenty members.

The Mississippi and its tributaries are navigable for 35,000 miles; the rivers of Europe furnish navigation for only half as many miles, and few of them are connected.

The emperor of Austria has instructed his army officers to take severe measures to check the alarmingly rapid increase of Socialism in the army. Mother Partington should send him her little broom.

If the other departments and divisions of state are as full of corruption as the postoffice department, Theodore is not to be blamed for shrinking from making the investigation demanded. Where would the cleaning up end?

A library of Anarchist publications, said to be the finest collection of the kind in the world, has just been purchased by the Columbia University. It was the property of a French Anarchist, who died in London last winter, and cost the university $100.

The strike of the United Brotherhood of Railway Employees on the Canadian Pacific Railroad has been settled to the advantage of the Brotherhood. It has been a long strike and the N. B. R. E. has fought a good fight and is to be congratulated on the result.

One year ago the American Labor Union, which is committed to class-conscious action on the political field, had only 18,000 direct members, and 70,000 affiliated members. It now has 70,000 direct members and 200,000 affiliated. The workers are getting their eyes open very rapidly.

One hundred Chinamen, in full dress suits and minus queues, were dined at Delmonico's recently by the New York section of the Chinese Reform Association. Dr. Walter Brooks Brouner, the toastmaster, made the extraordinary announcement that 500 "pig-tails" had fallen in Chinatown in the last month as a result of the reform propaganda.

"The Independent Labor League," organized by an Albany, N. Y., preacher called Rev. E. M. Fairchild, ostensibly with the purpose of conciliation between employers and employees, has developed already into a full fledged scab agency and strike breaker, and is offering its services to employers with strikes on hand. Class-conscious workers alone are aware that there is no possibility of harmonizing the interests of capitalists and the workers.

By an act compelling employers to insure their workmen an injured employe in Holland is entitled to 70 per cent of his wages for six weeks. If at the end of that period he is still unfit an assurance policy is issued to him entitling him to the same percentage until he recovers. If he dies the widow and children receive 60 per cent of his wages till the children reach 18. The workman pays nothing, and no distinction is made between accidents resulting from a workman's own carelessness and those which are unavoidable. Even if a workman is injured while drunk he is compensated, but in that case he can only claim 35 per cent of his wages.

RECEIPTS.

Labadie and Engvall, each $1; Estley, Task, Spellenberg, Trout, Beeson, Blum, Orcutt, Dwyer, Briesen, Erickson, each 50 cents; Wood, 25 cents.

TO THE TRAVELING PUBLIC!

On and after June 1, 1903, the

STEAMER TYCONDA

Will leave Tacoma every day, except Saturday and Sunday at 2:30 p. m. for all points on Henderson Bay. Leaves Sunday at 8 a. m.

Returning leaves Springfield every day, except Sunday and Monday, at 6:30 a. m. Sunday at 1:45 p. m.

TO REACH HOME

Come to Tacoma and take the steamer Tyconda, which leaves Commercial dock daily, except Saturday and Sunday, at 2.30 p. m. Leaves Sunday at 8 a. m.

Contains a full, plain, and easy reading treatise on "Health and Disease, with Recipes," all the average reader can profitably learn of personal hygiene and common diseases (including special separate chapters for men and women); all right up-to-date, and fully illustrated with hundreds of photo-engravings and chromo-lithographs. Contains also the already popular "Plain Home Talk" about the relations of the sexes and social customs in all ages and all countries, with "original and startling" suggestions for social reforms; newly revised, enlarged, and well illustrated. All is "heart to heart" plain home talk from a clear thinking, plain speaking, liberal minded medical author of over forty years' experience. Nearly 1,000,000 of his former books sold. A curious book for curious people, and a sensible book for everyone. Answers 1001 delicate questions one would like to ask his regular physician and yet doesn't want to.

1048 pages, 400 illustrations (80 in colors), 250 recipes. Price, clothbound, $2, mailed.

240 SAMPLE PAGES, including two full chapters, in handsome "Flashlight" cover, mailed for 6 cents postage.

Tocology for Mothers

330 pages, illustrated, cloth bound; by mail $1.

American reprint of "The Wife and Mother Medical Guide," an up-to-date English work, with added illustrations in the text, and twelve artistic and appropriate full page half-tone engravings. The latest and best book for popular instruction on child-bearing and child-caring. Edited for this country by Dr. E. B. Foote, Jr. m.

MURRAY HILL PUB. CO., 129 E. 28th St., New York

Articles of Incorporation and Agreement of the Mutual Home Association.

Be it remembered, that on this 17th day of January, 1898, we, the undersigned, have associated ourselves together for the purpose of forming a corporation under the laws of the State of Washington.

That the name of the corporation shall be The Mutual Home Association.

The purpose of the association is to assist its members in obtaining and building homes for themselves and to aid in establishing better social and moral conditions.

The location of this corporation shall be at Home, located on Joes Bay, Pierce County, State of Washington; and this association may establish in other places in this state branches of the same where two or more persons may wish to locate.

Any person may become a member of this association by paying into the treasury a sum equal to the cost of the land he or she may select, and one dollar for a certificate, and subscribing to this agreement.

The affairs of this association shall be conducted by a board of trustees, elected as may be provided for by the by-laws.

A certificate of membership shall entitle the legal holder to the use and occupancy of not less than one acre of land nor more than two (less all public streets) upon payment annually into the treasury of the association a sum equal to the taxes assessed against the tract of land he or she may hold.

All money received from memberships shall be used only for the purpose of purchasing land. The real estate of this association shall never be sold, mortgaged or disposed of. A unanimous vote of all members of this association shall be required to change these articles of incorporation.

No officer, or other person, shall ever be empowered to contract any debt in the name of this association.

All certificates of membership shall be for life.

Upon the death of any member a certificate of membership shall be issued covering the land described in certificate of membership of deceased:

First: To person named in will or bequest.

Second: Wife or husband.

Third: Children of deceased; if there is more than one child they must decide for themselves.

All improvements upon land covered by certificate of membership shall be personal property, and the association as such has no claim thereto.

Any member has the right of choice of any land not already chosen or set aside for a special purpose.

CERTIFICATE OF MEMBERSHIP

This is to certify that ..... has subscribed to the articles of incorporation and agreement and paid into the treasury of The Mutual Home Association the sum of ..... dollars, which entitles ..... to the use and occupancy for life of lot ..... block ....., as platted by the association, upon complying with the articles of agreement